

us from a loosely-knit worship;¹
 may they de-
 liver me from sickness.

xii. * 6. jStwwfl, kindle me like the fire
 ignited by attri-
 tion, brighten (our eyes) and make us
 rich; I praise
 thee now for exhilaration; come now, full
 of wealth,
 to nourish us.

7. Slay we partake of thee, effused,
 with a long-
 ing² mind as (men enjoy) paternal wealth;
 King
Somci) prolong our lives, as the sun
 the world-
 establishing³ days.

8. King *Soma,j* bless us for our welfare;
 we wor-
 shippers are thine, do thou recognize it; the
 enemy
 goes strong and fierce, O *Soma*; give us not
 over to
 him as he desires.

9. O *Soma*, thou art the guardian of
 our bodies,
 thou dwellcst in each limb as the
 beholder of men;⁴
 though wo impair thy rites, yet, divine
 one, bless
 us, thou who art possessed of most
 excellent food
 and good friends.⁵

¹ "When die *Soma* is drunk, the ceremony becomes consolidated.

² Rayana explains *ishircna-* (*manasa*) by *ichchhdi'atd*, se. from *i&Ji*, 'M,o^ish.^{J>} Modern scholars derive it from *ish*, "strength," and connect it v»ith *tepos*, cf. Homer's *lepov pevov** Yaska (j\7r. i^T. 7} gives three derivations from *ish*, "to wish,"¹⁷ *ish*, "to j^o." and *risli*, "to go."

¹ Sayana derives *vasara* from *vas*, "to dwell" or "to clothe"

(cf. viii. 6, ;X>;, but it no doubt conies from *vas*,
"to shine,"

ij. tuc shining days.

⁴ Siiyaiifi qualifies *iiricha&shas* as *bar ma-net nnam*
drashtd₉ "the

b eholder of the performers of rites."

⁵ !S:iyana₇ in vii. 32, 19, explains *vasyft_h* as
prnsasyah.